[16]CALENDAR--Lótho (almanac). The Tibetan calendar is a very troublesome and inconvenient one, so much so that if occasion arises to ascertain the date of any old document, it is generally necessary to refer to an individual called an "onpo" or rtseespa" or "skartseespa". This man is by profession an astrologer and understands the calendar. Sixty years make a cycle or "rabjung" and a period of 12 years makes a "lóskor". The names of the 12 separate years in the "lóskor" are as follows:—

1st---byee	lo or Mouse	year.
2nd--hlang	lo or Ox	year.
3rd--stak	lo or Tiger	year.
4th--yós	lo or Hare	year.
5th--druk	lo or Dragon	year.
6th--brul	lo or Snake	year.
7th--sta	lo or Horse	year.
8th--lug	lo or Sheep	year.
9th--sprey	lo or Monkey	year.
10th--biá	lo or Bird	year.
11th--khee	lo or Dog	year.
12th--phok	lo or Pig	year.

Cunnigham gives the following description of the "rabjung".

"The cycle of 60 years is a much more elaborate reckoning. The first cycle is counted from A.D. 1026. The Hindus have a distinct name for each year of the cycle, but the Tibetans have adopted the Chinese nomenclature which is formed by coupling the names of the 12 animals of the cycle, with the names of the 5 elements, considered as both male and female alternately. The first element, male and female, is coupled with the first two animals, next with the eleventh and twelfth, and so on; by which the change of names is preserved throughout the whole series. The names in English are"--

1 Wood Mouse.	13 Fire Mouse
2 Wood Ox.	14 Fire Ox.
3 Fire Tiger.	15 Earth Tiger.
4 Fire Hare.	16 Earth Hare.
5 Earth Dragon.	17 Iron Dragon.
6 Earth Serpent.	18 Iron Serpent.
7 Iron Horse.	19 Water Horse.
8 Iron Sheep.	20 Water Sheep.
9 Water Ape.	21 Wood Ape.
10 Water Bird.	22 Wood Bird.
11 Wood Dog.	23 Fire Dog.
12 Wood Hog.	24 Fire Hog.

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25 Earth Mouse.	37 Iron Mouse.	49 Water Mouse.
26 Earth Ox.	38 Iron Ox.	50 Water Ox.
27 Iron Tiger.	39 Water Tiger.	51 Wood Tiger.
28 Iron Hare.	40 Water Hare.	52 Wood Hare.
29 Water Dragon.	41 Wood Dragon.	53 Fire Dragon.
30 Water Serpent.	42 Wood Serpent.	54 Fire Serpent.
31 Wood Horse.	43 Fire Horse.	55 Earth Horse.
32 Wood Sheep.	44 Fire Sheep.	56 Earth Sheep.
33 Fire Ape.	45 Earth Ape.	57 Iron Ape.
34 Fire Bird.	46 Earth Bird.	58 Iron Bird.
35 Earth Dog.	47 Iron Dog.	59 Water Dog.
36 Earth Hog.	48 Iron Hog.	60 Water Hog.

According to Cunningham the different "Rabjungs" or cycles began in the following years:--

1st in 1026 A.D.	8th in 1446 A.D.
2nd in 1086 A.D.	9th in 1506 A.D.
3rd in 1146 A.D.	10th in 1566 A.D.
4th in 1206 A.D.	11th in 1626 A.D.
5th in 1266 A.D.	12th in 1686 A.D.
6th in 1326 A.D.	13th in 1746 A.D.
7th in 1386 A.D.	14th in 1806 A.D.

According to that calculation, the 15th Rabjung began in 1866 and the present year 1889 would be the 23rd year of the cycle. But according to Ladak astrologers today, 29th June 1889, is the 1st day of the 6th Month of the 26th year.

The months are twelve in number, but in Ladak they have no names, being spoken of only as the "first" month, "second" month or as the case may be. They usually consist of 30 days, but they sometimes contain 29 days, sometimes 31 days.

[791] The months are not lunar months, and I cannot get any one to explain the system according to which they are arranged. All the "onpo" or "astrologer" can say is that they are made according to the Tibetan book of calculations. In order to keep their calendar straight, it is frequently necessary to insert an extra day into a month or to omit a day. In the first case, some particular date, ascertained by rule, is repeated, thus for two days in succession it will be the 5th or 10th day etc., of the month. In the latter case a date is merely omitted.

[796] [17]The Tibetan New Year's day comes about 10th February, but the New Year's day festival, called "Losir" is observed on the 10th day of the month.

792
195 NUNNERY--chómóling is the name of the village or settlement where all the nuns live. Each nun has her own room or house, which is called a "traSHak," or respectfully "zimSHak." Sometimes two or more nuns live in one house.

576 NUZZUR--chhakkhur. This word corresponds to the Indian word "nazar," while dombung corresponds to "dáli." The custom of the country is that if a man wishes to ask a favour, or borrow money, etc., of another, he must, when making the request, present a "chhakkhur" or "dombung." The former would probably consist of brick-tea and cash, and the latter of ghee, chhang and dried apricots.

787 [112]OMEN--nganltes or nganltas (general); ltaszang (good); ltasngan (bad). The Tibetans are great believers in signs and omens, and they have at least one book filled with descriptions of the various good and bad omens. The following are good omens:-- If on the day of a wedding, a rainbow is seen, or the sky has a reddish colour. If the first person seen on awaking in the morning is a venerable old man, or a person carrying water or milk or beer. If in the morning a magpie chatters near a house it is a sign that a guest or a welcome letter is coming. Among bad omens are the following:--If a kite or snow pheasant comes and settles on the roof of a house. If a raven croaks above a house. If a jackal or dog or fox howls at night. If an owl hoots, or a horse neighs at night. If a house takes fire. If the droppings of a bird fall on any one's head. To dream a bad dream. If an ass runs in front of, or brays near, a bride and bridegroom on their way home. If the beer for a marriage feast turns sour. If a person drops a cup and it falls upside down. If the measure of grain with the arrow in it (see marriage) is upset, it is a sign that the young couple will not lead a happy life together, etc., etc.

• 791 [113]ORACLE--mopa or rtseespa or onpo (a soothsayer, who works by book and rule); ngonkhien (a clairvoyant.)

564
681 [114]OUTCAST, TO--pheeng (or ton) ches (general); khioo ney ton ches (to put a person out of caste for any offence, etc.)

OUTCAST--khioo ney tonkhan (or pheeskhan) (as one who has been put out of caste for offending against the rules of his caste; tonkhan (as one who is a leper or notorious rascal).

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741

An onpo (soothsayer) and magician

764 position in a corner of the living room, unless the corner just happens to be inhabited by the household god: the onpo decides upon that. The corpse has its share of each meal placed in front of it.

is also hung in front of it.

/218/ THE ACTIVITY OF THE ONPOS (SOOTHSAYERS AND MAGICIANS), THE REPRESENTATIVES OF THE BON RELIGION (17), AT THE INTERMENT

771 17. Coming from present-day Turkestan, the Bon religion penetrated into Tibet at approximately the same time as Mahayana Buddhism, which was introduced from present-day Afghanistan (Udyana). It (the Bon religion) represents a peculiar mixture of the ancient popular religion of the peoples of Persian race residing there and of Mahaya Buddhism which at that time was also widespread in that region. Despite the [798] similarity and close kinship of the two clashing religions in Tibet, there was kindled a very bitter war between the two religious forms in Tibet in the seventh and eighth centuries, when the rulers and their priests there attempted to make Buddhism into the dominant religion. But Buddhism has never been able to exterminate the Bon religion. Hence this existence side by side of lamaistic and of Bon practices.

791 There are three kinds of onpos: first, white ones, secondly, black ones, and such who practise black and white magic at one and the same time. The white magicians prepare the calendar and occupy themselves with the calculation of the retribution (abras-rtsis) of human deeds. The black magicians undertake their exercises according to the manner of the Bon religion. Since they know black as well as white magic, they also prepare the calendar. They perform religious exercises and rites in the manner of the Bon.

From the day following the "changing of the body" the actual

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lies huddled up in a corner, complaining of bad pains in his knees, one of the ills to which most Ladak is advanced in age seem to be heir. The bad knees are felt, the tongue looked at, and then the serious business of examining the pulses—in the plural—is undertaken. Although they are all found at the wrist where the Western physician looks for the single one, yet there are actually six pulses, three on each hand, so that not only may the pulse of the heart be examined, but also those of the stomach, lung, liver, kidney and spleen. This thorough examination finished, the doctor proceeds to treatment, which in this case is the cautery, a great stand-by of the *amchi*. This may do good if only it does not go septic; at any rate it is a strong counter-irritant. Some powder is then given, and the patient informed exactly how to take it, whether with hot, cold or lukewarm water. Food, too, has a most important bearing on the complaint, for, whilst the meat of a white sheep will do nothing but good, that of the black would aggravate the symptoms. As this patient has no fever, he may let himself go to sleep, but if a man has a temperature to let himself drift into such an unconscious state would certainly be fatal. Cupping, the raising of blisters, and venesection are other methods of curing all sorts of complaints.

Next to the Lama the *Onpo* or Horologist is perhaps the most important individual, for if you wish to plough your field, to call in the lamas for the reading of holy books, or desire to choose the best day on which to marry, in fact for the decision of all the important affairs of life, you must get him to settle the auspicious day. There is little to distinguish the *onpo* outwardly, but on official occasions he may dress like a lama, even to the wearing of a priestly cap, but his pigtail will distinguish him from the ecclesiastic. On his back he carries his bundle of books, and the Tibetan almanac. Puntzog, who is thirty years of age, visits the horologist, for he desires to attend the festival at Hemis, but he wants to leave Leh on the best day possible. Hemis occurs in the

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586 The next day a deputation must go to the house from which the passive partner was stolen to say "*zhu*." They are accompanied by a rhetorician, and take with them some jars of beer, some bread, tea, butter and a salutation-scarf. If the parents are amenable to the transaction they accept the presents, and receive the deputation; but if they object to the alliance, the welcome of these representatives is all too warm—they are ejected with kicks and blows, while the parents and their supporters go to the temporary home of their child, try to wreck it, and recover the stolen one by force. Hence another proverb says: "The parents are their children's 583 judges." The causes which precipitate such a stolen marriage are (1) absolute inability to afford the orthodox nuptials; (2) temporary financial disability, as at any future time the arrangement may be ratified with full ceremonials; and (3) if the desired partner is betrothed to someone else, to secure him or her by theft; (4) if the *Onpo's* date does not satisfy the couple, they marry on their own day, and have the official rites on his.

585 Lastly there is the orthodox wedding with all its attendant •791 ceremonies. For this neither parents nor child must decide on their choice before they have consulted the *Onpo*. To this gentleman they tell the name and date of birth of the prospective mate, and can only proceed if he declares, after searching his books, that year and person are auspicious. Lamas, as a 585 rule, do not provide this information. The marriage may take place when the children are very young, but it is not consummated till after they are twelve, and, even at this tender age, little Ladaki girls sometimes become mothers. 584 Thus the Ladaki parents have to think about the future alliance when the child is still young; as their proverb says: "The difficulty of the father is to get a wife for his son."

Let us follow this father in his difficult path, supposing the child for whom he wishes to find a mate is a son. The first overtures are made by a third party, who must never go

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584 to the house of the bride-elect empty-handed, and the fateful
591 day on which he sets out must be decided by the *Onpo*. If the young lady's parents receive him favourably, more beer must be sent on several occasions, and a series of preliminary feasts, whose principal feature is beer drinking, is inaugurated. The first of these, called *holchan*, is only a small affair, but marks a definite betrothal. Subsequently more *chang* must be taken for the consumption of the relatives of the future bride, and at this feast or *nyenchang* (relation beer), it is decided what presents in kind and in cash these people must be given. The money present is said to be in payment of Nature's provision through the mother for the bride's first earthly nourishment! It may vary from Rs15 to Rs45, while the other presents include twenty-five to forty-five measures of *chang* (600–1,000 quarts), also tea, butter, *p'adings* (the local dried apricots), meat, rice, and salutation scarves.

The next feast is called the *trabschang* (conference beer), and its occasion is the assembly of all the relatives and friends some weeks before the wedding to decide upon and to distribute the responsibility of giving the various articles needed for the actual wedding-feast, such as the provision by the uncle of the bride of the *drangrgyas*, or cake, round which the dances will take place, and all the details of serving the courses
585 are arranged. The menu includes the following courses: (1) Tea; (2) a mixture of wholemeal flour, butter and dried curds, sugar, and tea; (3) *p'adings* and breads; (4) meat and a mixture of flour and water called *Boldra*; (5) beer; (6) *nanchang* or very strong beer, of which each partaker is obliged to drink one whole measure, which makes them thoroughly intoxicated; (7) *zilchang*, another kind of beer; (8) rice.

Nyobjhol is the procedure of fetching the bride (or bride-
592 groom). Those who carry this out are called *nyopas*, and their official costume consists of beautiful silk dresses, and high-crowned, gilt hats. Their number varies from five to

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595 chief bridegroom, and the marriage-tie is as binding on him as on his elder brother. In lower Ladak, however, where more of the men-folk are away from home trading or travelling, the link is said to be bearable between as many as five brothers.
4r3 4r8 The house and the land and all the children belong to the eldest brother, whether the latter are his begetting or his brothers', and the younger inherits all if the former pre-
601 deceases him. Hence the word for uncle is always *Aba Chungun*, "little father."

763 At length must come the time when the Ladaki's "silver cord is loosened," and his "golden bowl broken." He does not, however, believe that his spirit returns to God who gave it, but that it seeks a new habitation in one of the six existences,
764 decided by the deeds done in the life just ended. Immediately the soul has set forth on this quest, the lama is hurriedly fetched to read from the holy books and pronounce various charms.
764 The nearest relative must now break the corpse's neck, thus
614 setting free its spirit, and the body is then rolled up and tied into a ball as far as this is possible. It is then carried by one of the *paspun* into the family temple, or private chapel, of the house. Nobody but a *paspun* is ever allowed to touch the corpse, and if no male one exists, a woman has to perform this duty. A candle is now lit, and food and drink provided for the soul, which would suffer much during its search for a fresh tabernacle were it not alleviated by the sustenance
•[791] thus prepared. This is done for about one month. An appeal is then made to the *Onpo*, whose researches settle the date and even the time when cremation may be performed. In the meantime mourners attend the house, who join the family and their friends in bewailing the deceased with loud tones, and help them to consume much butter-tea and flour. Every newcomer provokes a fresh outburst of expression of sorrow. The nearest female relation puts on her oldest clothes, and shows her bereavement by looking as dishevelled and dirty as possible.

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643 the only village from which he is allowed to take the revenue.
651 His whole income has been computed at about Rs4000, approximately £260 per annum, which leaves little margin to
644 one who is still supposed to entertain on a royal scale. His castle stands on the side of the hill ending a spur from the main range ; it is entered through a court-yard, through which, up various steps, we reach a large room—the royal living room.
[778] In one corner is the King's altar, next to that a bed with bedding rolled up. This is where his Majesty seeks repose,
643 while his Queen and his Mother sleep on the floor. We are
574 received by the King, who shakes both our hands. The two ladies, too, give us a hearty welcome, first the elder, whose cataract we had extracted some years ago, and then the younger. We are requested to sit on rugs spread on the floor, and soon have various Ladaki dishes placed before us, most of them very tasty, even to Western appetites, although we can hardly include the butter-tea in this category. Conversation flows easily, for there is much to say and many
[593] questions to ask and answer. Among other things the reigning Queen informs us that her husband has no head for figures, so that she has to be the business manager, and she certainly looked capable of seeing to the temporal affairs of the
643 realm. When it comes to those of a spiritual nature, however,
793 his lady has to leave the leadership to him, and the number of
• [791] his ecclesiatical responsibilities is quite considerable. Before the New Year, the horologist has to tell him of dangers to come, and to advise him what scriptures must be read to
788 avoid them. Every month, for six days at least, the lamas
792 must read *chos* (religion), and must be fed with two pots of tea, soup containing wheaten flour, two earther ware pots of beer, twenty measures of parched barley-flour, besides one pound of butter to decorate the offerings which are made of
[784] barley-flour, and ¼ lb. of oil for their lamps. On the 15th and 18th of every month, no meat may be eaten, or the *lhus* (spirits of the underworld) will be annoyed. From

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A similar rise in the social scale occurs with the Spiti magicians, who visit Ladak every summer. These gentlemen are of quite low caste in their own country, but here they are addressed in the language of respect, being known as the *Mani-pas* or "prayer-men." Wearing long red robes, they are, however, distinguished from lamas by the absence of caps, and by long hair plaited up in braids, close to their heads in front and hanging down to their waists behind, giving a curiously effeminate effect to their moustached faces. Their entertainments are closely bound up with religion, in fact their name, the *Mani-pa*, has been given to them on account of this and their constant attention to their hand *manis* or prayer-wheels. When about to give a show, they first arrange an altar in the form of a couple of banners behind a table with sacred lamps and vessels for barley and other offerings. In front of this they dance with swords, at first slowly, then with increasing excitement until the climax is reached by running forward, placing their feet on the ground, raising their bodies, and apparently balancing them on the points of their swords, which are placed in the armpits, abdomen, or even cheeks. This effect is really achieved by sufficiently straightening and stiffening the arms. They also pierce their cheeks, through an old scar, with swords and long needles. Their masterpiece of magic is the breaking of a large stone by one of them on the abdomen of the other. This, of course, is preceded by a lot of incantation and dancing round the latter, who lies on his back on the ground with the small boulder balanced carefully on his abdomen, and, at the right moment, this is made to fall apart into two halves by beating upon it with a big stone. For some days previously the actual boulder is sought for on the desert hillside around with considerable trouble and selected with great care, while the one on whom it is balanced has to hold his breath throughout the performance of the trick. They also beat the abdomen with swords, which process is also rendered harmless by the trick of inflation.

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Unfortunately this performance of breaking the boulder has twice led to fatalities in Ladak, by children trying to imitate it on one of their small companions.

But, besides the dancing of monks and magicians, Ladak has its own country dances for pure pleasure. Perhaps the ordinary women's dancing has a slight religious element, for in the course of it, the right hand is raised, and the gestures made to signify the plucking of a flower, the opening out of the bud into blossom, and then its presentation to the gods. But even these motions of the hand are said to originate in the old Dard custom of greeting each other by raising the arm, and moving the closed fist to and fro. The rest of the dance is very slow and monotonous, though Ladakis themselves never seem to tire of it, and it is performed on every festive occasion. The ladies certainly look quite picturesque with their broad well-turquoised *perags*, their gay capes, quaint turned-up embroidered shoes, and wristlets of chased silver or white shell, which they knock together in respectful salutation to the King, or presiding official, at the beginning and end of the dance. Their capes in winter are of long white sheeps' wool, covered on the outside with large squares of green and red cloth. In the heat of summer they are replaced by fringed capes with Kashmir or Yarkandi embroidery, or, better still, beautifully worked Chinese silk. The women who take part in these dances are members of a certain superior grade of the farming land-owners, each household of which has to provide a woman dancer for the King, who must come whenever he summons her. There is thus nothing of the immoral Indian nautch about this historical country dance. The services of these respectable women are especially exacted in winter, when for some days at the New Year and the festival of *Dosmoche* they must dance daily. In return for this they enjoy the food and festivities of the royal household. Formerly there were about thirty, now only seven usually turn out, who certainly cannot claim to have been

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proud possessors of umbrellas, which went up for sun or showers. Many districts and dialects were represented.

Here were two *Jomos* or nuns from Zankskar, to whom we talked later on when gathered round their camp-fire with their fellow countrymen, young girls of about seventeen and nineteen, sisters, with course manly faces and necks under their tonsured heads and yellow caps. They had come a month's journey over many a difficult pass, but were as cheery as could be. Conspicious were some conjurers from Spitti, who come to Ladak every year, and whose display we had often witnessed in Leh. With uncovered heads, their long hair done in a large number of narrow plaits gave a strangely effeminate touch to their tall, well set-up bodies. Dotted about were ladies from the district of Hanle, some two to three weeks' journey further up the Indus valley, easily distinguished by their peculiar *perags*, which, instead of coming to a blunt point in front, were cut sharply off above the forehead by a straight bar of silver. Many of the women from Nubra and the less known valleys of Ladak wore picturesque dresses of narrow material sewn together in strips with circular patterns stamped on at intervals, giving a striped effect, so pleasing that one wished it had not been put out of fashion by the town ladies of Leh. One old Tibetan with a dark face, looking as if he might belong to the Hanuman tribe, sat devoutly under an umbrella the whole time, and, whenever we looked across, he was turning his two prayer-wheels, which he held one in each hand. Such devotion had no doubt prevented him from attending to his wild unkempt hair for many a long day. There were also many ladies wearing nothing on their heads to cover their untidy plaited hair: these were nomads from the Changtang, the great northern plains far away. Now a small person takes up a central position and serenely breaks open apricot stones to extract the kernels, using a stone to crack them on the base of the flagstaff. A gentleman with a yellow silk brocade dressing-gown and

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796 tremendous red hat is seen making his way purposefully
184 through the crowd, and one wonders what, whence, whither?
291 Then comes into view a curious figure with a tremendous prayer-wheel, a strange hat with a central peak, and a high scolloped turned-up brim, a conspicuous rosary, and two small
● [791] drums on his back: a sort of gipsy lama, or shall we label him a mendicant magician in this land where priest-craft and devil-worship, ecclesiastical ritual and sorcery, are so closely mingled.

There we spy a typical Tibetan face, framed by a four-flapped dark orange cap; and now a pretty Ladaki girl, in a very Dutchy hat with turned-up corners and a little bit of gold embroidery, detaches herself from the crowd and makes signs to a friend on the roof above us, a delightful touch of colour being added by a yellow rose fastened in the side of her hat. Occasionally we spot a woman from Central Tibet with her round head-dress a strip of red-covered leather shaped into a ring, studded with turquoise and coral, and wearing the quaint striped apron which she and her sisters effect. In the corner, under the shelter of an overhanging roof, we find a little family comfortably ensconced, their baggage sacks having been arranged as pillows for a witchlike old lady who leans wearily back on them. Here and there stand out extra highly coloured hats on our own Ladaki neighbours, even the gentlemen having had their head-gear re-covered for such a festival. The flat Mongolian faces and quaint wee garments, generally raggedly elflike, of the babies, are particularly fascinating, especially one tiny man belonging to the front row in the quadrangle floor, who runs out into the arena every now and again to guilelessly practice the movements he has just witnessed, causing real joy to the crowd. One larger boy, caught trespassing by a monk with a whip, is seized and given a mock beating, which amuses him as much as the onlookers. Here are some Dard ladies from Hanu, far down the Indus valley, with their bag-like caps fastened down on one side and adorned with a row of needles (probably made in Birmingham).